



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

NOTES AND QUERIES

O-NŌ-DAH.—Men of science will probably learn with interest that among the Canadian Iroquois there exists a strange but firm faith in the medicinal value of an herb they term “o-nō-dah.” Their faith in this herb for good is as great as is their allegiance to the old Iroquois Confederation. It has been explained to me, that, with the scattering of the Confederate nations from their native home in the United States, the plant was dug up with its roots, and carried to different places by the several nations. It was never replanted. Although this took place over one hundred years ago, the supply may last another century. The greatest care is taken to whom small quantities of this herb are intrusted. To keep its medicinal quality “good,” the individual who is given charge of it must be one of good moral character. A chief lately told me that a quantity of it was spoiled by a young man who took to drinking “hard-stuff” and “told lies.”

I have never seen the herb, though I have heard of it from childhood. It is generally thought that Pagans were the only class of Indians foolish enough to place any reliance on its value, but that is a great mistake. I have seen and heard too many death-bed wishes and declarations to believe it. O-nō-dah is not a cure-all, but it will cure more ills than any other herb these Indians have ever known. The conditions under which this medicine is administered to a patient are so mysterious, and it is so jealously guarded, that it makes it both valuable and interesting to the student of Indianology. Its efficacy as a cure is so thoroughly rooted in the hearts of the people, that no skill of medical science, no amount of ridicule from “missionaries,” during the last four centuries, have lessened the Indian’s faith in o-nō-dah. Whatever ceremonial practice there may be, attending the use of this remedy, — and there are many, — it is never directly a public one. The name itself is scarcely ever uttered outside of a sick-chamber. O-nō-dah is only an instance in point, showing the field for a scientific investigator in Canada. But, alas! we Canadians are so patriotic, we hate to leave our mangers, lest the cause of science should become too apparent, and reflect upon our own poverty in the matter.

J. O. BRANT-SERO.

HAMILTON, ONT., CANADA.

 BOOK REVIEWS

TWO REPRESENTATIVE TRIBES OF QUEENSLAND. By JOHN MATHEW, with an Introduction by A. H. KEANE. London and Leipzig, T. Fisher Unwin, 1910. xxiii + 256 p., 1 map, and 6 illustrations.

This little volume is a monograph by the author of “Eagle-hawk and Crow,” on two tribes (the Kabi and the Wakka) which occupy the coast and part of the interior of Queensland, roughly opposite Fraser Island. The entire first chapter is devoted to the author’s pet subject, the origin of the Australian race. He wades through the literature of the subject, only to arrive at his old conclusion that the Australian is a mixture containing Papuan, Malay, and Dravidian elements (pp. 28–30). Mathew’s treatment of the evidence is largely